of them, more especially when the latter are situated in places where jungle is dense, and there is fear of attacks from wild animals. In the Lyngam village is to be seen a high bamboo platform some 20 to 30 ft. from the ground, built in the midst of the village, where the elders sit and gossip in the evening.

All the villages, Khasi, War, Lyngam and Bhoi, swarm with pigs, which run about the villages unchecked. The pigs feed on all kinds of filth, and in addition are fed upon the wort and spent wash of the brewings of country spirit, or rice beer, the latter being carefully collected and poured into wooden troughs. The pigs are of the usual black description seen in India. They thrive greatly in the Khasi villages, and frequently attain extreme obesity.

In the Khasi villages of the high plateaux are often seen large potato gardens, the latter being carefully protected from the inroads of pigs, calves, and goats by dry ditches surmounted by hedges.

I noticed an interesting custom at a Bhoi village in Nongpoh of barricading the path leading to the village from the forest with bamboo palisading and bamboo chevaux de frise to keep out the demon of cholera. In the middle of the barricade there was a wooden door over which was nailed the skull of a monkey which had been sacrificed to this demon, which is, as amongst the Syntengs, called Mikow.

FURNITURE AND HOUSEHOLD UTENSILS.

As in the case of houses, so with reference to furniture, the influence of civilization shows many changes. The Khasi of the present day who lives in Shillong * has a comfortable house regularly divided up into rooms in the European style with even some European articles of furniture, but owing probably to the influence of the women, he still possesses several of the articles of furniture which are to be met with in the houses of those who still observe the old style of living. Let us take the furniture of the kitchen to begin with. Above the hearth is slung by ropes of cane a swinging wooden framework

* Shillong is a suburb of Cherra, the headquarters station.

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blackened with the smoke of years, upon which are spread the faggots of resinous fir-wood used for kindling the fire. Above this again is a wooden framework fixed on to the beams of the house, upon which all sorts of odds and ends are kept. Around the fire are to be seen small wooden stools, upon which the members of the household sit. Up-to-date Khasis have cane chairs, but the women of the family, true to the conservative instincts of the sex, prefer the humble stool to sit upon. Well-to-do Khasis nowadays have, in addition to the ordinary cooking vessels made of iron and earthenware, a number of brass utensils. The writer has seen in a Khasi house in Kwobar brass drinking vessels of the pattern used in Orissa, of the description used in Manipur, and of the kind which is in vogue in Sylhet. The ordinary cultivator, however, uses a waterpot made from a gourd hollowed out for keeping water and liquor in, and drinks from a bamboo cylinder. Plates, or more properly speaking dishes, are of several kinds in the houses of the rich, the two larger ones being styled *ka phiang kyndai* (tamis) and *ka phiang shyrong* (mats). Needless to say, the first mentioned is a larger utensil than the latter. The ordinary waterpots, a *khiew phiang kyndai* and a *khiew phiang shyrong*, are made of brass, the former being a size larger and having a wider mouth than the latter. The pot for cooking vegetables is made of iron. Another utensil is made of earthenware; this is the ordinary cooking pot used in the houses of the poor. Brass spoons of different sizes are used for stirring the contents of the different cooking utensils, also a wooden spoon.

In the sleeping-rooms of the well-to-do there are wooden beds with mattresses and sheets and pillows, clothes being hung upon clothes-racks, which in one house visited were of the same pattern as the English "towel horse." The ordinary cultivator and his wife sleep on mats made of plaited bamboo, which are spread on the bare boards of the house. There are various kinds of mats to be met with in the Khasi houses made of plaited cane, of a kind of reed, and of plaited bamboo. The best kind of mat is prepared from cane. In all Khasi houses are to be seen *ki kwap*, or rain shields, of different sizes and sometimes of somewhat different shapes. The large

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like a prediction. An explanation of this method of divination will be found in the paragraph dealing with divination.

There is also a pair of symbols used by the old and ~~cautious~~ for breaking up betel-nut. In the houses of the well-to-do is to be seen the ordinary betel-nut-cutter of India. Outside the houses of cultivators are wooden troughs hollowed out of the trunks of trees, which are used either as drinking troughs for cattle or for feeding pigs. A special set of utensils is used for manufacturing liquor. The farming and War articles of furniture and utensils are the same as those of the Khasis, with different names, a remark which applies also to those of the Bhoie and Lyngams. Both the latter, however, use leaves as plates, the Bhoi using the wild plantain and the Lyngam a large leaf called *ka ka maring*. The leaves are thrown away after eating, fresh leaves being gathered for each meal. The Lyngams use a quilt (*ka ngiller*) made out of the bark of a tree of the same name as a bed covering. This tree is perhaps the same as the Garo *simpeh*. In the Bhoi and Lyngam houses the swinging shelf for keeping firewood in not to be seen, nor in the latter to be found amongst the sub-mountain Bodo tribes in Assam.

MUSICAL INSTRUMENTS

The Khasis have not many musical instruments, and those that they possess, with one or two exceptions, are of very much the same description as those of the Assamese. There are several kinds of drums, viz. *ka nakra*, which is a large bottle-drum made of wood having the head covered with deer-skin; *ka kaing*, which is a cylindrically-shaped drum rather smaller than the Assamese *dhol* (*ka kaing kyrdoh* takes its name from the fact that this drum is beaten when women, *kyrdoh*, dance); *ka pudduh*, a small drum with a handle made of wood; *ka tam*, a small circular drum. Khasi drums are nearly always made of wood, not of metal, like the drums to be seen in the monasteries of Upper Assam, or of earthenware, as in Lower Assam.

Ka duitara is a guitar with eight silk strings, which is